



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

heroism is not always moral heroism, however much it may be bolstered by music, buttons, and braid. The stage directions to one of the scenes in "The Vanguard" read suggestively: "A room that was once exquisitely dainty is now muddy, dirty, and enveloped in tobacco smoke. Delicate feminine articles lie soiled or broken on the floor. A soldier is lounging in a plush chair, his feet on a low, carved table, from which have fallen several pieces of bric-a-brac. He has in his hands a dainty little fan, with one end of which he is stuffing tobacco into his pipe. Four other soldiers are playing cards at the table."

An angel brought to earth today over either Mexico or the Balkans, or over our forts or iron-cladded seas, might well believe with Franklin's angel that by some mistake he had been brought not to earth but to hell. We cannot help wondering why on anniversaries such as that at Gettysburg there seems so little dread of the ignominy of battle, so little searching on the part of a Christian civilization for its Christ.

Three hopeful features of the celebration stand out: The President's address, a part of which appears elsewhere in these pages; five minutes of silence as the great throng stood at attention with the flag at half mast in memory of those gone; and, finally, the last interchange of messages between the North and the South, on July 5, when a Boston sergeant wig-wagged from little Round Top "Peace on Earth, Good-will to Men," to which a Virginia lieutenant returned "Glory to God in the Highest."

### Mr. Roosevelt Again.

Of late years the ADVOCATE OF PEACE has found it necessary frequently to disagree with ex-President Roosevelt. There is one passage of his Bunker Hill anniversary address to which we would call particular attention. The words as quoted are: "You know the proverb that I used to quote: 'Speak softly, but carry a big stick; you will go far.' But the worst of all possible combinations is to speak roughly and to drop the big stick. A policy of peace with insult is a mighty poor policy." But why, Mr. Roosevelt, in this day and generation is it necessary, at least for civilized countries, to pursue "a policy of peace with insult"? Furthermore, why repeat constantly with such vehemence the doctrine of slaps and bangs?

It is apparent that all "progressives" are not of Mr. Roosevelt's military cast of mind. The Hon. Joseph Walker, of Worcester, Mass., for example, took occasion to say at the recent foregathering in Newport, and in Mr. Roosevelt's presence, these wholesome words:

"I am convinced that I owe it to my country, to the Progressive party, and to myself to make my position clear on the subject of this morning's discussion, and to

warn the Progressive party against the danger of militarism which today is raising its horrid head so high among the nations of the world. I for one am a firm believer in the settlement of international disputes by peaceful means and by peaceful means alone. I am in favor of general arbitration treaties, under which all justiciable disputes, even those involving national honor and vital interests, shall be submitted to arbitration. I am in favor of submitting to arbitration the question whether a particular dispute is justiciable or not. I stand unflinchingly for the reign of law among nations.

"The time has come to establish treaties limiting and lessening military armaments. The time has come for the United States to show her moral courage by firmly refusing to be drawn into the wasteful and wicked rivalry among nations in building up their military strength. The time has come for the United States to take her stand on the principle enunciated by Lincoln, that right makes might. I for one am ready to act upon the belief that no nation will attack the United States or infringe her rights so long as she herself pursues a course based on right and justice."

### Death of Alfred H. Love.

Alfred H. Love, President of the Universal Peace Union since its formation, in 1866, died at his home, 1820 Park Ave., Philadelphia, June 29. Mr. Love had been a woolen commission merchant in Philadelphia since 1853, being the senior member of A. H. Love & Co. He had been editor of the *Bond of Peace*, *The Voice of Peace*, *The Peacemaker* and *Court of Arbitration* since 1866. He was official visitor of prisons in Pennsylvania for forty-three years. Mr. Love's devoted interest in all things pertaining to international peace has been a conspicuous feature of many of the peace conferences. His acquaintance was wide and his interest in all humanitarian movements keen.

A more extended account of his work for the cause of international peace will appear in a later issue of the ADVOCATE OF PEACE.

### The Japanese Farmer of California.

In the anti-alien agitation of California the eyes of the country at large have been drawn to the Japanese inhabitants of that State with much interest. It is around the Japanese farmer that the storm centers; therefore it may be worth while to see what manner of man he is.

As a laborer in Japan his lot has not been encouraging. The per capita wages of Japanese laborers in Japan are, of course, amazingly low. The latest 1910 statistics of Japan, as furnished by their Department of Finance, indicates a daily wage (American money) of 40 cents for carpenters, 31¼ cents for shoemakers, 34 cents for blacksmiths, 25½ cents for compositors, 19½ cents for male farm laborers, 22 cents for male weavers, and 12 cents for female. In the cotton factories of the better sort, the wages run from 5 cents a day for the youngest children to 25 cents a day for good women workers.

According to the census of 1910, there were at that time in the State of California 55,100 Japanese, as compared with 71,722, the total Japanese population in the United States. Of these California Japanese 21 per cent were students, while nearly 50 per cent were engaged in agriculture. Among the agriculturists were some farm hands, a few owners, but mostly tenants leasing farms for a term of years, and assuming all responsibility for labor on the lands they operate.

As compared with other immigrants, the Commissioner-General of Immigration states that the Japanese rank third in the amount of money per capita brought in by each immigrant. Only the English and the Germans rank above them in this respect. Educationally the Japanese are also unusual. Ninety-eight per cent can read and write in their own tongue when they come to this country; some are well educated in English, and it is said that more progress can be made by them in our English branches in a given time than by any other race. By nature they are studious and eager to learn anything pertaining to western civilization. They are also a quiet, law-abiding people, respecting authority, which certainly cannot be said of all who come to our shores.

Their great value to the industrial life of California rests in the fact that they acquire land which would often be otherwise untilled, and by their persistent thrift and industry turn such lands into fruitful farms. Miss Alice Brown, of Florin, Cal., says: "Our vineyards are better cared for, our fruit of better quality, the yield better, the pack better than if we had to hire day labor to have it done. Why are the Japanese thus assailed and made the bogie of a great danger? There are no Japanese coming here. The 'gentlemen's agreement' is strictly kept by Japan. The Japanese are occupying but a pinch of the thousands and thousands of acres of untilled land in this State. State statistics for 1912 show that the entire acreage owned by them was only 12,726 acres, and that in three years their holdings had increased only 1,935 acres. The State needs thousands of farmers with just such energy and pluck."

The Japanese are especially adapted to the arduous labor of berry culture and the raising of some other fruits which whites seem unable to produce in sufficient quantity to be profitable.

The scale of living of the Japanese—like that of many other foreigners easily assimilated by our country—is at first rude and simple, though as a rule homes are neat and clean. As soon as farms begin to prosper, however, the farmer turns his limited profits into more equipment and better home accommodations. Thus he turns his money back into the circulation of this country and provides for his American-born children all the advantages at command. The only argument seriously raised against the Japanese is that he is thrifty and successful. There is a certain pathetic humor in the California complaint that the Japanese are willing to work and that they have a substantial control of the potato market, the berry market, the cut-flower market, and generally of garden trucking. One is led to ask, What is the matter with the California farmers outside the Japanese?

The Japanese male is a home-loving man, with a wife as thrifty and industrious as himself and children to whom both are unselfishly devoted. The Japanese are cleanly and moral in their lives, though without our

western prudery and false modesty. Their attitude toward sex matters is much like that which educators are beginning to urge for our own children. In the fourteen years the Japanese have been in California not one white woman has been molested by them. There are few Japanese criminals of any sort in this country and very few paupers.

Wherever fifty or more Japanese are gathered in any community a local association is formed in which each individual is registered. These local societies are united into state and national associations. When a man goes from one community to another he carries a certificate of character and occupation, which serves as an introduction to the new association. The larger aim of the association is to maintain a moral oversight of its people. Any immorality or crime is punished by expulsion, and by reporting to the Immigration Commission, which, in turn, means deportation. No slavery of woman is possible. The association cares for its people in sickness or need; it assists educational interests, gives information to its members on business matters, and on American customs, and finally aims to promote good-will between the races. Thus the Japanese are virtually self-governed and of slight expense to the community.

Those who live among them say that in addition to the fact that they are industrious, thrifty, law-abiding, honest, and teachable, the Japanese farmers of California are grateful and kindly; they have great capacity for patriotism, and are no more "non-assimilative" than some other races—notably the Jews, Irish, or Italians.

It seems altogether likely that, given a chance of citizenship, the Japanese might easily become one of the very best elements in our motley population.

---

## Carnegie Endowment for International Peace.

The Year Book for 1912 of the Carnegie Endowment for International Peace contains 165 pages of interest to every worker for peace. Beginning with Mr. Carnegie's interesting letter of gift, under date of December 14, 1910, it ends with certain resolutions of the Board of Trustees, the last of which is a tribute to Albert K. Smiley, under date of December 2, 1912. The book contains the proposed charter, the by-laws, the report of the executive committee to the Board of Trustees, the report of the secretary to the Board of Trustees, and extensive reports from the three great divisions of the association, namely, the Division of Intercourse and Education, the Division of Economics and History, and the Division of International Law.

One gets something of an idea of the efforts of the endowment from a brief survey of the work done in the secretary's office, No. 2 Jackson place, Washington, D. C. Besides preparing the minutes of the meeting of the executive committee and of the board, this office compiles and prints the monthly financial statements for the executive committee and the board; it keeps the accounts of the association in all its branches; it supervises the translation and printing of immense amounts of peace literature; it assembles, edits, and supervises the publication of the Year Book, and the Confidential Information Series not for general use, but for the trustees